hereafter. In this way he climbs from
stage to stage with • ever-
expanding consciousness, sheath after
sheath developing within him,
and each one a vehicle of consciousness.
As he develops, he expands
his consciousness to embrace one world
after another—the stages of
consciousness corresponding to those
three worlds being the states of
Jagrat, Svapna and Susupti. Consciousness
expands, embracing
each world in turn, until man is the master
and sovereign where at
first he was the child and the student.
Then rising yet higher,
he escapes from the wheel of births and
deaths ; he passes from the
body of the moon, as it is technically
called, into the body of the sun,
and when this is completely mastered he
comes back no more to enforced
birth. Rising to the Turiya state he attains
the Self, clad only in the
Ananda-maya-kosa. Having definitely
unified his consciousness
to that point, he is beyond the three worlds
and their revolving wheel.
He can pass into, expand into, the Nirvanic
consciousness, the all-
embracing, the divine. Jivatman—thrown
forth at first in the utter-
most ignorance, enveloped in Avidya with
all its powers germinal,
in latency not^ in activity—is enwrapped
in sheath after sheath of
matter in order that, through the sheaths,
it may come into contact
with all the regions of the universe, that in
each it may, by these
contacts, bring forth into manifestation the
powers belonging to
that region at first latent in itself, until at
last all the powers are

developed, the sheaths are purified, Avidya
ib transcended and man
knows that the Self of the universe and his
own self are one; he finds his
goal, he becomes Brahman; that which he
ever was potentially
he becomes actively and in realisation."

The opponents of the doctrine of re-incarnation, however, point to the results of the scientific study of the phenomena of Spiritualism by the Society for Psychical Research which, they say, establish among others the existence
of a world of disembodied spirits of those who have shaken off
this mortal coil and periodical communications and inter-courses with th6ir surviving kith and kin here through what
are called mediums.

We see in this world a stupendous machinery for alternate
production and destruction of organic and inorganic forms
of what we call matter; a perpetual round of birth, growth,
decay and death. Is this material world, then, the only